

CHAPTER 7

THE CHALLENGE OF THE GREAT MOUNTAIN—SATAN

The Great Mountain, Satan, with determined frustration, confounds the ministry of Zerubbabel upon the earth in the building of the Temple—that clear and present testimony to the Gentile nations of the One True God; likewise, today’s Israel, though much like the apostasy now rife within the Church, will be nourished and saved by their Joseph in the latter days to be His testimony to the Gentile nations. These very relationships and realms, as we have just mentioned, were foreshadowed in Joseph—and in the Hebrews and Egyptians. Most definitely, the Almighty clearly can move with His Two Witnesses—and do so simultaneously.

Now, amidst the amazing visions of Zechariah 4 and 3, there abides a sinister figure, ill prepared to passively view this illumination and wondrous sign—be it in the heavens or upon the earth. There is the challenge of the **Great Mountain** (Zechariah 4:7)—which unseen power, personified in Satan who constitutes confrontation and frustration, subterfuge and cunning, to **both** the priesthood and the kingship; to both Joshua and Zerubbabel—and, certainly the ultimate interference with the building of the Temple itself! This is that “spiritual obstacle” who absurdly deigns to thwart the purpose of the Almighty.

The Great Mountain is not only a challenge to the Israelites in frustrating their ability to build the Second Temple (having returned from their 70-years of Babylonian captivity) in Jerusalem, but that **Great Mountain** (I affirm) is that same source of opposition that accused Joshua in Zechariah 3:1-5. It is really none other than **Satan** who is “*standing at his right hand to oppose him* (i.e., Joshua the High Priest) *and the Lord said to Satan, ‘The Lord rebuke you, Satan! The Lord who has chosen Jerusalem rebuke you!’*”

What fascinating use of proper nouns we witness here! For it is the Lord Himself Who speaks to Satan and rebukes him by uttering the words: “*The Lord rebuke you, Satan!*” Just Who is talking here? Are we witnessing the inner workings of the **Godhead** within this confrontation? I do believe we are.

We must fully realize the **Great Mountain**, which inhibits God’s people from His injunctions, viz., to build the Temple, is not just the face of fallen man—but **Satan himself!** This is the “*Accuser of the brethren*” who is also mentioned in Revelation 12:10. Satan is there to accuse Joshua, Israel’s High Priest, in the heavens. Beyond our understanding, the Throne Room of the Ancient of Days

allows the Accuser of the Brethren to access and accuse us against our God, day and night, just as he did against Job (Job 1:7-12).

But, the day shall come when Satan shall be cast down to the earth—for well do the Scriptures proclaim this “heavenly victory” over our foe (Revelation 12:10—*“The accuser of our brethren, who accused them before our God day and night, has been cast down.”*). This casting down takes place in the midst of the Seventieth Week of Daniel, and, simultaneously, the falsification of the resurrection of Christ takes place within the Antichrist, who has received a mortal wound in his head, has Satan enter his body (falsifying the “resurrection” of Christ), “recovers,” and thereafter is entitled: “The Beast.”

This is “The Abomination of Desolation” and this is the Beast who rises from the sea, the abyss, to wreck havoc against the Two Witnesses; thereafter, the Holy City shall be trodden under foot for 42 months.

Furthermore, this **Great Mountain** of resistance and frustration would become a plain before Zerubbabel (the Governor—under whom the construction of the Second Temple was administered; for it was Zerubbabel who held the plum line (or “plummet stone”) in his hand). Thus, the accuser of Joshua, the High Priest, and the Great Mountain opposing Zerubbabel, the Governor, would be silenced and made a plain!

The **Priesthood** (Joshua, the High Priest) and the **Kingship** (Zerubbabel, the Governor) ultimately would be victorious—priestly garments (“*rich robes*”) would clothe Joshua, and Zerubbabel’s hands would also finish the Temple (Zechariah 3:4-5; 4:9).

Surely, the Lord Jesus alludes to this **mountain** when in the context of “mega-faith” he exclaims: *“If you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you”* (Matthew 17:20). This truly is faith in action—faith that moves mountains; and, specifically, faith that moves such a **Great Mountain!**

And, let me disabuse you of the thought that the seven “**mountains**” (not “hills” -- in the Original language the term is “mountains”) of Revelation are not in play here: *“Here is the mind which has wisdom: The seven heads (on the Beast from the bottomless pit—Revelation 13:1—“having seven heads”) are seven mountains on which the woman sits”* (Revelation 17:9).

The imagery of the “mountain” in Scripture is equivalent to **authority**—be it Divine or Satanic. Yes, it represents, on the negative, obstacles to faith. Mega-faith is able to speak out against such mountains and remove them into the sea! True

faith, whose object is Christ Himself, takes the challenge presented by this Great Mountain and turns it into a plain or removes it into the sea—from whence it arose! The “seven mountains” are the full and complete manifestation of the Evil One’s authority.

The Lord has spoken: *“Thus says the Lord: I will return to Zion, and dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, The Mountain of the Lord of Hosts, The Holy Mountain”* (Zechariah 8:3). The Great Mountain versus the Holy Mountain—these two authorities are locked into the struggle of the ages; yet, this antagonism shall one day climax in the triumph of the Holy Mountain!

“And I will repay Babylon and all the inhabitants of Chaldea for all the evil they have done in Zion in your sight,’ says the Lord. ‘Behold, I am against you, O destroying mountain (i.e., the Antichrist), who destroys all the earth,’ says the Lord. ‘And I will stretch out My hand against you, roll you down from the rocks, and make you a burnt mountain. They shall not take from you a stone for a corner nor a stone for a foundation, but you shall be desolate forever,’ says the Lord” (Jeremiah 51:24-26).

Ultimate destruction and judgment of Babylon the Great, and the Great Mountain, whose leadership is the *“Destroying Mountain”* of the Antichrist/Beast, has been reserved for final judgment. It awaits its grand finale: *The Burnt Mountain!* This is precisely why God’s authority, manifested through Zerubbabel—one of the Sons of Oil—decries with divine insult: *“Who are you, O Great Mountain? Before Zerubbabel, you shall become a plain!”* (Zechariah 4:7).

To expand upon the *“Destroying Mountain”* of Babylon mentioned in Jeremiah 51:25, H. A. Ironside, former pastor of the Moody Memorial Church in Chicago, expounds:

“May I direct your attention to Jeremiah 51:25? There we have the same symbol as is given us in Revelation 8:8—a great mountain cast into the sea. I have already said that every symbol in the book of the Revelation was explained somewhere else in the Bible. In the Old Testament a great mountain burning with fire is the symbol of literal Babylon. In the New Testament this great destroying mountain burning with fire, that is cast into the sea and brought to an end under the judgment of God in this coming day, is evidently spiritual Babylon. Babylon of the Old Testament was the fountainhead of idolatry. Every idolatrous system has had its root in Babylon. Spiritual Babylon is the direct successor of literal

Babylon. The direct correlation between the mystic religions of the old Babylon and spiritual Babylon of today is significant. If anyone attempted to make a study of this connection he would be perfectly astonished to find the Origin of the ritual services used in “Christian” churches. In the coming day when the second angel’s trumpet sounds, Babylon will be cast into the great sea of the nations. That is, in the day of God’s wrath the false church will be utterly destroyed by the people she once tyrannized.”¹

Ironside has linked the handiwork of the “Destroying Mountain” to the Great Mountain—the Apostate Church of the last days. This linkage is profound. For it is the counterfeit of the Holy Mountain, which bespeaks of God’s masterpiece, the New Jerusalem—juxtaposed to Satan’s Great Mountain, Mystery Babylon the Great. The Bride of the Lamb vs. the Mother of Harlots! God’s Woman vs. that Woman of Wickedness or, the Image of Christ vs. the Image of the Beast.

“We know who you are, O Great Mountain! Indeed, you shall become a plain, brought utterly low before the Holy Mountain... Hear it loud and long—shouts of GRACE, GRACE as the capstone culminates the building of God!” It started with Grace and is finished with Grace; Grace upon Zerubbabel, Grace upon Joshua—Grace for the Heavens, Grace for the earth. Marvelous, wondrous Grace! God’s unmerited favor has been showered upon His Masterpiece, and the universe shall hear its proclamation!

Neither is this happenchance that **both** Zechariah and Joshua so vehemently contest Satan, the Great Mountain (Zechariah 3:1-5; 4:7) opposed to God’s authority—even so, we shall observe the Two Witnesses duplicate this feat in Revelation 11 when the Holy City (the Holy Mountain) and the Great City (the Great Mountain) collide in the confrontation of the ages.

Similarly, the Woman Who Rides the Beast, with Seven Heads, which are **Seven Mountains** (the “**fullness**” of Satanic Authority and Opposition), is fully supported in this end-times’ vision by this counterfeit of the Resurrected Christ: The Beast—who is the sum and substance of Satanic Fullness (represented by this Seven-Headed Monster of Iniquity). But, this Apostate Church and Commercial System are all part of this three-dimensional Great City, backed unequivocally and governed by that Great Mountain.

The imagery is undeniable:



“Come, I will show you the judgment of the great harlot who sits on many waters . . . with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication” (Revelation 17:1b-2).

“So he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast, which was full of names of blasphemy, having seven heads and ten horns . . . and the woman was arrayed in purple and scarlet, and adored with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the filthiness of her fornication . . . and on her forehead a name was written: Mystery, Babylon the Great, The Mother of Harlots and of the Abominations of the Earth . . . and I saw the woman, drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I marveled with great amazement” (Revelation 17:3-6).

“Here is the mind which has wisdom: The seven heads are seven mountains on which the woman sits” (Revelation 17:9).

“Then he said to me, ‘The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues . . . and the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire” (Revelation 17:15-16).

“And the woman whom you saw is that great city which reigns over the kings of the earth” (Revelation 17:18).

“And the ten horns which you saw on the beast, these will hate the harlot, make her desolate and naked, eat her flesh and burn her with fire . . . for God has put it into their hearts to fulfill His purpose, to be of one mind, and to give their kingdom to the beast, until the words of God are fulfilled” (Revelation 17:16-17).

This “Trinity of Evil” (i.e., **The Mother of Harlots, The Apostate Church; Commercial Babylon, The King of Tyre; and Political/Military Babylon, The King of Babylon**—the lot of them, await final judgment in Revelation 17, 18, and 19 (in that order!). The day is coming—for John has seen it *“in the Spirit* (on that) *great and high mountain”* (Revelation 21:10), that the Great City (Babylon the Great) will be judged, and God’s Holy City, New Jerusalem (i.e., the Lamb’s Wife, the Bride, Revelation 21:9-10) will descend *“out of heaven from God—having the glory of God!”*

Is it not assuring that what Zechariah saw dramatically substantiates the vision of John, the Revelator? Finally, is there any wonder why, when *“he shall bring forth the capstone”* (i.e., *“headstone”*) that there shall be *“shouts of ‘Grace, Grace to it!’”* (Zechariah 4:7)? These **echoes of Grace-Grace** convincingly **testify**, are ample **witnesses** that these **two**—Joshua the High Priest, and Zerubbabel, the Governor—have triumphed through God’s unmerited favor, each echoing to the other that it was all of GRACE! Even so, heaven and earth join in the chorus! They have been fully supplied to accomplish the impossible; for, it has been *“by My Spirit”* such a work has culminated!

Now, let us consider this *“Chief Cornerstone, elect, precious . . . the stone which the builders rejected (which) has become the chief cornerstone . . . a stone of stumbling and a rock of offense”* (I Peter 2:6-8). What we are witnessing here is surely the “Contestation of the Ages” – if you would, the “Battle of the Mountains” wherein the issue of “authority” is at stake—and, as we shall shortly see, the “Proclamation of the Kingdom” will be made in favor of the Son of Man, Who,

upon this Proclamation, will “take the Kingdom” and, consequently, the full kingship (i.e., all delegated authority) will be taken from that Great Mountain!

What we are witnessing here is the final exposé of Satan’s authority and kingship, which the Almighty has allowed to play out upon the earth. Later, and we have alluded to this before, we shall elaborate further upon our Messiah’s offices as Prophet, Priest and King; however, it is mandatory that (since we have brought up the issue of the Great Mountain) we discuss how Lucifer, the anointed cherub that governed, and who was perfect in all his ways from the day he was created until iniquity was found in him (Ezekiel 28:15), lost both his priestly and prophetic offices in eternity past; and, who shall at the Proclamation of the Kingdom, lose his divine allowance of kingship—once and for all!

Jesus acknowledged Satan’s “rulership” (John 12:31; 14:30; 16:11); and the apostles confirmed that “*the prince and power of the air*” (The Apostle Paul—Ephesians 2:2) was the one wherein the “*whole earth lies under the sway of the Wicked One*” (The Apostle John—I John 5:19). These passages are difficult to fathom, but pre-Adamic history will reveal to us its meaning. The great Bible teacher and expositor, Donald Grey Barnhouse, for many years pastor of Tenth Presbyterian Church in Philadelphia (former editor of Eternity Magazine) succinctly, after quoting from Ezekiel 28:15, unravels Lucifer’s Original background to us:

“Lucifer . . . he was God’s prophet, priest and king. He spoke for God to the universe as prophet. He took the worship of the universe to God as priest. He ruled over the universe as king. When he sinned he had aspired to be like the Most High, taking worship unto himself (Isaiah 14:14). Thus he had lost the office of priest. God no longer spoke through him, a sinful channel. He therefore lost his office of prophet. But he still retained his office of king. His title was clearly recognized by the Lord Jesus. We know from many portions of Scripture that the father of lies was telling the truth for once at the time of the temptation of our Lord. ‘The devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and whomsoever I will I give it’ (Luke 4:6).

“The Lord Jesus refused to take the power from Satan by some easy way. God was not going to snatch it back as though He had made a mistake and now saw better. He was going to proceed according to His eternal plan. By virtue of the death of the Lord Jesus He would provide the basis and ground work for the removal of the power from the usurper who had been made prince of this world and who had become ‘god of this age’ (II Corinthians 4:4).

He would do this in His own good time. That time is now announced (Revelation 11:13-18). The kingdom, singular, not plural, of this world is become that of our Lord and of His Christ.”²

It is noteworthy that Lucifer, before his audacious and pride filled rebellion—for surely his grandeurs had gotten the best of him—literally led in the worship of the Almighty. This title of “Worship Leader” was taken from him, and given to Another, even to our Lord Jesus Christ: *“I will declare Your name to My brethren; in the midst of the assembly I will sing praise to You”* (Hebrews 2:12 and Psalm 22:22). G. H. Pember takes the issue of Lucifer’s downfall one step further and mirrors his celestial offices to that of the illuminating aspects of the Universal Lampstand, the High Priest, and the King—Prophet, Priest and King, to wit:

“God created Satan the fairest and wisest of all His creatures in this part of His universe, and made him Prince of the World and of the Power of the Air. Since his wisdom would be chiefly used in expounding the will and ways of God, we can probably discern in its mention **his office of prophet**. He was placed in an Eden, or region of delight, which was both far anterior to the Eden of Genesis—for he was perfect in all his ways when he entered it—and also, apparently, of an altogether different and more substantial character, resembling the New Jerusalem as described in the Apocalypse.

“ . . . Satan is said to have been upon the Holy Mountain of God as the Anointed Cherub that covereth; just as the images of the covering Cherubim were placed in the Holy of Holies. He, therefore, appears to have been the great High Priest of his realm, dwelling in a splendid palace of gold and precious stones near to the place of God’s presence; just as the Israelitish High Priest resided at Jerusalem in the vicinity of the temple.

“He was also its King (i.e., Pember speaks of “Satan’s habitation or three enclosures: Eden, the Garden of God, and the Holy Mountain of God; corresponding, possibly, to the Outer Court of the Tabernacle, the Holy Place, and the Holy of Holies, respectively), having been placed upon this summit of honor at his creation, and not subsequently raised to it from a lower rank.”³

Pember’s brilliant conclusion and summation follows—a fitting exposition against that Great Mountain and a reminder that the legitimate King is truly coming:

“Now the analogy between Satan’s office and that which our Lord has already taken upon Himself in part, and will shortly exercise in full, is so striking that it is not easy to avoid the following inference. **That Satan abused his high office of prophet, priest, and king,** and thus involved the whole of his province in sin, and the earthly part of it, at least, in a ruin to which allusion is made in the second verse of Genesis. That when his return to obedience had been proved an impossibility—perhaps by his conduct towards the new creation, which may have been intended to give him an opportunity of repentance—and when no other created being could be found able to restore the confusion, the Lord Jesus Himself came forth from the Godhead, to take the misused power into His own hands, and to hold it until the rebellion be altogether suppressed, and every trace of it obliterated.

“**The offices of prophet and priest** He is already exercising, but not that of king. For had He at once assumed the scepter, the result would have been utter destruction to all living; since all have sinned, and whatsoever is sinful must be cast out of His kingdom into unquenchable fire. It was, therefore, necessary first to put away the iniquity of those who should be saved. This He came into the world to do by the sacrifice of Himself: and now, having given us instructions as to our conduct during His absence, and many exhortations to be ever watching for His return, He has departed with the blood into the heavenly Holy of Holies, there to appear in the presence of God for us. This done, He will come to earth a second time, to wrest the power from the hands of Satan, and, after destroying that which cannot be healed, bring back the residue of creation to purity and order. Seeing, then, that the government which Christ will shortly take upon His shoulders appears to be exactly identical with that which was once committed to Satan, and that God’s first arrangements were of necessity perfection, does it not seem likely that, when the times of restitution arrive, the Original order of things will begin to be restored in Christ’s Millennial kingdom?”⁴

Now, the meaning of the Universal Lampstand takes upon itself greater cosmic proportions as we see the usurper’s imprint upon the Messiah’s three offices of prophet, priest and king. We shall develop the theme of His coming Kingship in the “Concluding Prophecy” in the “Crowning of Joshua, the High Priest as King.”

The name of *Lucifer* (*lit.* “Day Star”) is a mutual title borne also by the Lord of Glory: **“And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star (*Grk.* “phosphorus” or “day star”) rises in your hearts”** (II Peter 1:19). Peter has tied the prophetic to **“a light that shines in a dark place”** – then, further cements the prophetic word with the title of the “day star” and the illumination of His Light within our hearts. We read these words again with this understanding: **“How you are fallen from heaven, O Lucifer, son of the morning”** (*lit.* “Day Star”)! This singular title appears but once in the entire Scripture (Isaiah 14:12). Its significance is not lost on us as we see that this title, borne by both Satan, prior to his rebellion, and the Lord of Glory, our Bright and Morning Star, our Day Star, illustrates how closely did Lucifer’s prophetic office mirror that of our Lord’s, **“until iniquity was found in him.”**

That the prophetic, the office of the prophet, from the context of these above verses, and from expositors like Barnhouse and Pember, cannot be separated from the brightness of the Universal Lampstand seems conclusive. The prophetic office of the Lord Jesus Christ (the “logos” or WORD), in the midst of the seven golden lampstands, and in the midst of Zechariah’s Universal Lampstand, is absolute proof positive that the Day Star, our Bright and Morning Star, the Son of Man, is there to illuminate, to declare, to shine, to testify and to prophesy—**“for the Testimony of Jesus is the spirit of prophecy”** (Revelation 19:10). And, He has shined His light, as Peter tells us, in a “dark place” – and, yet, out of so great a darkness, He shines! Is there any wonder that within the context of the Universal Lampstand of Zechariah’s fifth vision, lurking in the shadows, as it were, is one who once held such an enlightening office prior to his rebellion? Listen to his pompous but ludicrous assertions:

“For you have said in your heart: ‘I will ascend into heaven, I will exalt my throne above the stars of God, I will also sit on the mount of the congregation on the farthest sides of the north: I will ascend above the heights of the clouds, I will be like the Most High’” (Isaiah 14:13-14).

“The mount of the congregation” is that Holy Mountain, the “Mountain of the Lord” that Lucifer aspired to ascend, but:

“Yet you shall be brought down to Sheol, to the lowest depths of the Pit. Those who see you will gaze at you, and consider you, saying: ‘Is this the man who made the earth tremble, who shook kingdoms, who made the world as a wilderness and destroyed its cities, who did not open the house of his prisoners?’” (Isaiah 14:15-17).

I will gladly remind you that all the verses in Isaiah 14 that we have quoted depict the FALL OF THE KING OF BABYLON, yet future. The rebellion of Lucifer, the day star which cannot arise in any human heart to shed light, for he said in his heart that he *“will be like the Most High”* – but, alas, his new title, *“god of this age”* is exposed by the true Day Star:

“Whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them . . . for it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (II Corinthians 4:4, 6).

The Great Mountain is, at this moment, there to contest—but the days of his contestation draw to a close. The full manifestation of *“how great is that darkness”* awaits the coming of the King of Kings, and Lord of Lords—*“Who are you, O great mountain? Before Zerubbabel (the King) you shall become a plain!”* (Zechariah 4:7). Zerubbabel (How clear is this picture?) is the coming of the King, Who on that day shall fulfill all that Lucifer did take unto himself:

“For the mystery of lawlessness is already at work; only He who now restrains will do so until He is taken out of the way. And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders” (II Thessalonians 2:7-9).

The shout of “Grace” for His First Advent; and the shout of “Grace” for His Second Advent (Zechariah 4:7)! “Oh Day Star arise in our hearts! We await Your coming when the revealed man of lawlessness will be consumed with the very breath of Your mouth and destroyed by the brightness of Your Second Advent.” Let us close this chapter, renewed and refreshed by these verses:

“He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death . . . then Death and Hades were cast into the lake of fire. This is the second death” (I Corinthians 15:25-26; Revelations 20:14).